

Millennial Star



**The Seagull Monument In The Salt Lake City
Temple Grounds**

*“Erected In Grateful Remembrance of the Mercy of God
to the Mormon Pioneers.”*

(See page 613)

THE PERFECT SOUL

Could I but take each little good I find,
Outshining all the faults of human kind,
And blend into one entrancing whole,
Why then, I'd find at length a Perfect Soul.

A Soul transcending edict of the sod,
And reaching to that perfect state called God;
But I am frail, and know the good in me
Is overshadowed by the finity.

And yet, I feel, that every trait of good,
If nurtured carefully and humbly, would
Develop to that point my Soul doth crave,
And in Eternity would surely save—

My finite being merged to Infinite;
For as each righteous yearning glows more bright
'Twould dim and overshadow that of me
Which is of weakness and mortality.

So, this my end, and this my fine desire,
To bend the knee 'neath purifying fire,
And bow my head beneath the chastening rod,
That I might nearer grow to Perfect God.

So must I nurture every righteous thought
And mould my actions to them; thus to thwart
The frailty of me; Daily growing strong
In self-control, that, like a burst of song—
Will permeate my yearning Spirit whole,
Until I merge, at length, a Perfect Soul.

—By JOHN F. COOK

(Author of "A Daily Prayer" which appeared
in the September 15th issue of the STAR.)

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

No. 39, Vol. 100 Thursday, September 29, 1938 Price Two Pence

The MILLENNIAL STAR is published weekly by the British Mission of the Church of Jesus Christ of Latter-day Saints. Subscription price: 1s. 8d. for three months; 3s. 4d. for six months; and 6s. 6d. per year.

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5 Gordon Square, London, W.C.1, England

Museum 1354

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.—John 1: 29

CONTENTS

	Page
EDITORIALS—	
Our Light <i>by Marba C. Josephson</i> - - - -	616
A Message From The Parkinson Family <i>by Hugh B. Brown</i>	617
CHURCH FEATURES—	
Development Through Activity <i>by Elder Gustive O. Larson</i>	610
“In Grateful Remembrance . . .” <i>by Elder Thornton Y. Booth</i>	613
Talks on Doctrine <i>by Elder Matthias F. Cowley</i> -	615
SPECIAL FEATURES—	
Browsings in Brief <i>by President Hugh B. Brown</i> -	614
The Soul's Fire <i>by Jeremiah Stokes</i> - - - -	618
Norwich District Conference Scheduled - - - -	617
Leeds District Conference - - - - -	622
DEPARTMENTS—	
Of Current Interest - - - - -	622
News of the Church in the World - - - - -	623
From the Mission Field - - - - -	623

THIS WEEK'S COVER—

One of the few monuments in the world erected in honour of a bird, The Seagull Monument, is seen on this week's cover. One quarter of a century ago, October 1st, this novel memorial was unveiled. It brings to the Latter-day Saints' remembrance the part the Seagulls played in saving the crops of the early Utah Pioneers. (See page 613)

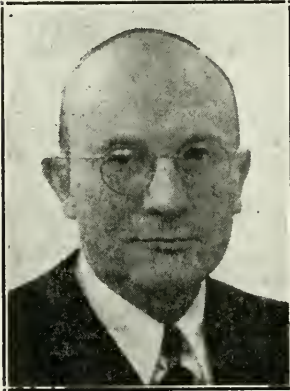
Development Through Activity

By ELDER GUSTIVE O. LARSON

President of the Swedish Mission.

“**W**HEREFORE lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. . . . Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.” (James 1: 21-27)

So said James relative to religious principles as applied to every day living. It is not what we hear that counts, but what we put into practice. Real conversion always consists of two parts—intellectual assent and personal participation. A man may be thrilled with a plea for funds, with which to erect a hospital, but his personal conversion to the project will not be complete until he has made his contribution.



Elder Larson

A group of men were gathered one day in front of a store in a little country town. They were usually a happy, joking group, but today they were more serious than usual and more quiet. Their conversation was about the death of a Mr. Johnson. They expressed their sorrow for Widow Johnson, who was left with five children and no means of support. All joined in their expression of sorrow, and at last one man, who had been sitting on a barrel listening to them, stepped down before them and took off his hat. “Yes,” he said, “I’m also sorry for Widow Johnson.” He took two pound notes from his pocket and put it in his hat and said, “I’m two pounds sorry. How sorry are you?”

The hat passed around the ring, and when it came back and the money was counted, it showed that the little group of men was sixteen pounds sorry for Widow Johnson.

There is a story from ancient Greece which teaches the same principle. The Greeks had gathered in a great mass to witness the Olympic games. The seats of the great stadium were all occupied, when an old man entered to find a place. As he hobbled down the aisle a young Greek made a humorous remark about him and his friends laughed. Soon others were amusing themselves at the old man’s expense, as he passed along the aisles looking for a seat. At last he came before a group of Spartans, and as one man they arose and offered the old man a place to sit. This act of courtesy won the applause of the whole assembly, which rose and cheered. When the noise had

subsided, the old man turned to them before taking his seat and said, "I see all Greece knows how to show courtesy to the aged, but only these few were willing to act as they knew how."

Jesus closed his sermon on the mount with an unforgettable parable. (Matthew 7: 24-27) "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." He who would benefit from the Gospel of Jesus Christ must build his house upon it.

The Gospel of Jesus Christ is the perfect law of freedom to which James refers, and is intended in bringing about the fullest development of the human personality. It begins with the assumption that the human being, as the offspring of God, is the most important thing in the world and aims to bring each individual nearer the perfection of his Father in Heaven. "Be ye perfect even as your Father in Heaven is perfect" are no idle words to the Latter-day Saint. They present an ideal to strive for.

All commandments given of the Lord are intended for the guidance and benefit of man. But it is impossible to profit from them without putting them into practice. Promise of reward is always conditioned upon obedience. The Lord puts it this way in the Doctrine and Covenants. (D. & C. 82: 10.) "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise."

(D. & C. 130: 20-21) "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated."

The penalty for disobedience to the laws of God follows naturally. The Prophet Hosea tried to make his people see that the Lord did not directly intervene to punish the sinner, but that sin brought its own evil effects. The Lord stood always ready to receive his wayward people back again, if they would only repent. But so long as they wandered in sin they could not escape the consequences. Ezekial tried to teach the Jews in Jerusalem the futility of calling upon Jehovah to protect them against the Babylonians so long as they sinned against him. "You have put an iron plate between you and Jehovah," he said, "and your prayers cannot ascend to Him until you take it down." Sin always shuts men out from God. If a man refuses to study, he cannot become learned, and if a man refuses to seek the Lord in prayer he cannot become spiritual. If he indulges in practices which are injurious to his body he cannot have health. Disobedience to law always carries a forfeiture of blessing and a direct penalty.

The principles of the Gospel are positive in their nature. The old law of Moses was largely negative, saying, "Thou shalt not do this and thou shalt not do that." But the teachings of Christ begin where the law leaves off, and points the way to purposeful action. There is a story of a man who attended a friend's funeral service. The preacher talked long about the virtues of the deceased. "He did not drink or come home late at nights to abuse his family; he did not smoke or use tobacco in any form; he did not swear, he did not backbite or speak evil of his neighbour," etc. On his way home from the service, the friend reflected on the sermon and the good things which had been said about the deceased. "But," he thought to himself, "All that could have been said about my faithful horse, which died last month. He did not drink, or mistreat his family, he did not use tobacco in any form and he did not backbite or gossip. I would like to have heard the preacher say what my friend did do, and not only what he didn't do. If a man is good only because of what he doesn't do, then he may only be good for nothing."

The Gospel of Jesus Christ is a programme intended to bring development and happiness through positive action. One doesn't go forward by just not doing things. It requires work for self improvement and improvement of others. Every Latter-day Saint should seek to grow through personal study, and he should stand willing to serve others through the channels of the Priesthood, the auxiliary organizations, and missionary activity. The Church is unique in that it gives opportunity for all to serve in some capacity or other. The Gospel requires sacrifice of time and means. The payment of tithing is a very positive method of aiding the programme of the Church, and it is a measure of faithfulness and a means of personal growth as well. The same is true of the fast offerings, which not only help the needy, but benefit the individual who gives. The fast develops a spirit of humility and unselfishness in him as well as contributing to his physical welfare. A normal health programme does not stop with merely abstaining from tea, coffee, tobacco and alcohol, as named in the Word of Wisdom, but it is a positive programme of keeping physically and mentally fit through healthful living. One cannot build a healthy body on a deleterious diet or harmful habits.

Happiness depends on health. If one is active in service to others he is spiritually healthy. If he is active in wholesome study, he is mentally healthy, and if he is actively concerned in the development of his body, he will be physically healthy. Thus, activity in all branches insures healthy development, and healthy development is the very foundation of happiness.

Workers in the Church of Jesus Christ of Latter-day Saints have a wonderful opportunity for development. But they also have a great responsibility. If they would lead, it is not enough that they point the way. They must show the way. It is their privilege and responsibility to demonstrate in their own lives and persons, the effects of the principles which they are entrusted to teach.

"In Grateful Remembrance . . ."

By ELDER THORNTON Y. BOOTH

COURAGE, loyalty and unshakeable faith are distinguishing characteristics of those unforgettable stories of the early Mormon Pioneers. There is one outstanding experience which needed not only courage and loyalty and faith for its completion, but also humble, fervent prayer and its direct answer from heaven.

Loyalty to their Gospel, faith in God and their leader, and the courage to plunge into a trackless desert had brought the Pioneers to Utah. Faith that God would help them to exist in that desert kept their spirits high during a trying period of near-famine while waiting for the crops to ripen. With a hunger-saving harvest almost ready for the taking, and the prospect of a plentiful winter being welcomed, yet another terror came upon them.

From the hills at the foot of the mountains came a menacing black cloud of crickets. Watching fearfully, the saints saw the horde steadily eat its way towards their precious fields. As it progressed all things green were absorbed as if by magic. Hastily, then, men, women and children, with a prayer on their lips and in their hearts, gathered tools and fought in a feverish attempt to subdue this new enemy. Holes were dug, and the crickets driven in by the thousands and buried. Still the horde pushed onward. Broad ditches were made and water sluiced down them, drowning hundreds of thousands of the pests. The cloud moved forward unchecked. Huge fires cremated countless numbers, but the mass continued relentlessly over the fields. Man himself was powerless. But though his tools were useless, his prayers were not in vain. With spirits at their lowest the saints saw the miraculous happen.



**The Seagull
Monument**

Out of the west came a great white cloud, while the people watched, fascinated. The white settled on the black and began to devour it. This new cloud was made up of seagulls, and they were checking the crickets when man could not. After stuffing themselves with the insects, the gulls flew to Great Salt Lake and disgorged, coming back over and over again until the crickets were completely gone. The harvest was saved, and a time of humble, thankful rejoicing was at hand.

On October 1st, 1913, there was unveiled in Temple Square in Salt Lake City, one of the few monuments of the world dedicated to bird-life. On three sides of this monument are carefully wrought tableaux portraying the sowing of the crop, the threat of the crickets and the deliverance, and the triumphant harvest. On the fourth side is the simple inscription:

SEAGULL MONUMENT
ERECTED IN GRATEFUL REMEMBRANCE OF
THE MERCY OF GOD TO THE MORMON PIONEERS

Browsings in Brief . . .

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Who ne'er has suffered, he has lived but half.
Who never failed, he never strove or sought.
Who never wept is stranger to a laugh,
And he who never doubted never thought.

—Rev. J. B. Goode

* * *

NOTHING is easier than fault-finding; no talent, no self-denial, no brains, no character are required to set up in the grumbling business.

—Robert West

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SOME people are so painfully good that they would rather be right than be pleasant.—L. C. Hall

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PEOPLE do not lack strength; they lack will.

—Victor Hugo

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WEALTH is not his who gets it; but his who enjoys it.

Worry is a state of spiritual corrosion.

Wit without wisdom is salt without meat.

The highest branch is not the safest roost.

—Authors Unknown

* * *

It is not so much the greatness of our trouble, as the littleness of our spirit, which makes us complain.—J. Taylor

* * *

HE that cannot forgive others, breaks the bridge over which he must pass himself, for every man hath need to be forgiven.—E. Herbert

Talks on Doctrine

By ELDER MATTHIAS F. COWLEY

CHARITY

WHAT is charity and what are its fruits? Does it consist solely in giving bread to the hungry, clothes to the naked or succor to those in distress? Paul said, "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth." (I Cor. 13: 3-8)

If it requires the possession of all the foregoing characteristics to constitute charity and the fruits thereof, then we must admit that a universal famine of charity exists throughout the world. It is not difficult to find people who will impart of their substance to feed the poor, but who at the same time look with scorn upon those who differ with them in matters of religion, politics or other subjects. Modern history records many instances where people noted for their temporal hospitality have shown intense hatred against those who have come into their midst preaching doctrines which were in conflict with the theories which they and their fathers had espoused.

In some instances mobs have been instigated by ministers of religion to whip and even shed the blood of innocent men for no other reason than their hatred of a religion different from their own. Indeed few, if any, in modern Christendom can be truthfully said to exemplify in their lives all the traits attributed to charity in the quotation from the teachings of the Apostle Paul. Who "suffereth long, and is kind"? Who "envieth not"? And so the question in brief, who lives up to the definition of charity given by Paul?

It is stated by Moroni in the Book of Mormon that "Charity is the pure love of Christ, and it endureth forever." (Moroni 7: 47) "And now I know that this love which thou hast had for the children of men is charity; wherefore, except men shall have charity they cannot inherit that place which thou hast prepared in the mansions of thy Father." (Ether 12: 34)

Charity should be cultivated by the saints above all other people. Our professions are greater. If our deportment contradicts our teachings, our ignorance is more or our hypocrisy is more pronounced.

"And now abideth faith, hope, charity, these three; but the greatest of these is charity." (I Cor. 13: 13)

THURSDAY, SEPTEMBER 29, 1938

EDITORIALS

Our Light

ALL of us are like flakes of glass through which the light passes. No one of us can have all light and therefore be perfect. And yet each of us has some of all of the colours which combined will make up light. As each of us passes along the highway of life, we reflect these colours on those whom we meet. As the light of truth passes through us, the reflection should break into the many colours of living, even as the light which passes through a prism breaks into the many colours of the rainbow. Early in our lives, as we watched the light pass through a faceted bit of glass scatter its countless hues, we had borne into our consciousness the fact that light is light only because it is composed of all colours.

Truth and Religion Have a Perfect Blending

LIGHT, truth, and true religion are synonymous. Even as light is composed of different colours, so truth and religion have all colours in them. Truth and religion have a perfect blending of the colours in such a way that light results. With us who have the true religion, we have the possibility of this proper mixing of the colours so that as the light passes through us and casts its reflection on those with whom we live and whom we meet, they feel that our colours are genuine and are mixed in proportions to give them the feeling that truth abides with us.

Blackness Should Be Absent

THERE must be the true blue of our philosophy, the fadeless red of courage, the constant green of growth and life, the exhilarating yellow of faith, the purple of meditation and thought, the brown of self-analysis, the pink of humour and wholesome enjoyment. Only one colour will be noticeable by its absence—black. Black, the colour of despair, and which results only when there is no light, can and should have no place in our colours which ultimately gather themselves to make light.

True Reflections

WHEN our colours are reflected in their true proportions on our associates, they gain the feeling of light and truth. They come to believe that since our Gospel has all of these colours which go to make the texture of true living, then it must be truth. As they see these colours blended into the white light of truth in our lives, they accept the philosophy which makes us live happily, helpfully and wholesomely.

—MARBA C. JOSEPHSON

A Message From The Parkinson Family

A LETTER from the parents and family of our beloved co-worker, the late Elder Blaine D. Parkinson, has recently been received.

This good family received so many messages of love and condolence from missionaries, saints and friends in Great Britain that they find it impossible to answer each one personally.

Through the columns of the STAR they wish to thank all who remembered them in their hour of bereavement. The following is quoted from their letter:

Outstanding Funeral Service

“**T**HE funeral service was marvellous. Our large tabernacle was filled to its capacity, and the speakers all did splendidly. In fact I don't know of anything more that could have been done or said to ease our sorrow. President Grant wanted to come but his health at the time would not permit; so Apostle Ballard represented the Presidency. It was a wonderful meeting—one of the most outstanding that has ever been held in the upper Snake river country. So all in all we feel that everything that human power could give we have received. And now if we can only receive that comfort and solace that can only come from that higher power, possibly in time we'll understand and be comforted.

Express Appreciation

“**T**HE flow of letters from his friends and companions in the mission field has been wonderful, and the same here from his high school and college associates, in his religious circles and wherever he has been. The impression he has made in the short time he has been with us is a marvel to say the least.

“So we wish to express our appreciation for all the expressions of sympathy from the people of the British Mission. If you have any way of conveying this to them we will appreciate it very much.”

His Life a Source of Inspiration

THE life and labours of Elder Blaine D. Parkinson continue to be a source of inspiration to all who knew him. May his loved ones at home receive that “comfort and solace” mentioned in their letter. Missionaries, saints and friends in Great Britain join them in praying for this blessing.

—HUGH B. BROWN

NORWICH DISTRICT CONFERENCE SCHEDULED

The L.D.S. Chapel, 20 Clapham Road, Lowestoft, Suffolk, will be the meeting place for the autumn conference of Norwich District, to be held Sunday, October 2nd. Meetings will convene at 10.30 a.m., and 2.30 and 6.30 p.m. Mission authorities will be in attendance.

The Soul's Fire

By JEREMIAH STOKES

THERE was a moment of joyous excitement and happy greetings; then Elizabeth Ann's voice was heard above the rest.

"Grandma," she exclaimed, "you ought to see the twins. They're lots sweeter than when you saw them last. Come on, let me show them to you."

"Quite a chore, Ann, to care for four children," interposed Mr. Shipley.

"Yes, Father, but I love it in spite of the care and worry. Children are so much comfort—they bring so much happiness."

"They are that, my child," replied the father, thoughtfully, "but as they get older sometimes they give parents much cause for worry."

Begin the Story Here

PERSECUTION in the United States follows Joseph Smith and his people through several states, and is climaxed by the death of the Prophet at the hands of a mob. Despite the hardships, however, missionaries are continually being sent out, both in the surrounding districts and to Great Britain. Ann Northrop, an English woman, hears the Gospel, is impressed by the message, and continues to study it despite opposition from her prejudiced husband, Roger. She is contemplating the events of the past year which have brought her so much of both sorrow and joy, when the arrival of her parents is announced.

"Yes, Father, I suppose so, but our children are not old e——. Oh, I see," she laughed abruptly. "You mean that I've given you cause for worry, Father?"

"I will admit that lately you have caused me great anxiety."

"Where's Roger, Ann?" Mrs. Shipley interrupted, changing the subject.

"He's at church, Mother. Why? Is anything wrong?"

"Well, Father and I came to see him, and I just wondered if he were away for the day?" she explained.

"No, Mother, he'll be back presently. Will you excuse me for a moment while I see about dinner?"

Ann knew that her parents were disturbed over something, and she was quite certain that it had to do with her new religious inclinations. But she asked no questions, preferring to let matters take whatever course they might.

At length, the meal was almost ready.

Mother Shipley was standing in the doorway, when Roger appeared down the lane. She watched him until he entered the gate.

"Well, Mother, here so early?" he remarked, as he came up the walk.

"Yes, we've been here an hour or more. Father's in the other room."

"Early birds, aren't you?" he laughed as he greeted her affectionately.

"Yes, Roger, and it's good to be here," she replied.

"That dinner is going to be perfect, Ann," he smiled as he passed on to welcome his other guest.

Ann heard the cordial meeting of the two men, and was conscious of their continued conversation, but she paid no particular attention to what was being said. Just as she was putting a pan of biscuits in the oven, she overheard Roger say in an undertone, "Not until after dinner."

The meal progressed with the usual social enjoyment found at the Northrop table.

"The dinner was delightful, Ann, dear. I hope it serves to keep us all in good humour the rest of the day," smiled the mother.

"I trust so too, Mother," continued Roger. "And this, Ann, brings me to the thought that there is an unusual purpose in your parents' visit, as you may have guessed."

"Yes, Roger, I surmised it," she replied, the blood rushing to her face.

"Fannie," she said, addressing the maid, "you needn't bother about the dishes now; take the children out for an hour. See that the twins are covered if you stop the cart in the shade for long."

Then, turning to her husband, she asked, "Now, Roger, what is it that you and the folks wish to say to me?"

"It's this, Ann," he replied. "A few days ago I wrote your father and mother, asking them to come down to talk over with you the matter concerning your sympathy for the Mormon faith. Your parents, as well as myself, are very much concerned over it, and we felt that you should be dissuaded if possible from following this inclination any further."

"Very well, and what is it you wish them to say to me, Roger?" she asked, deliberately, with emphasis on the pronoun "you."

"I haven't asked them to say anything, Ann," he rejoined, slightly irritated over the inference. "They are here to speak for themselves."

"All right, Father, Mother, what have you to say? I'm ready to listen."

"Ann," her mother offered, "both your Father and I feel that it is a disgrace for you to lower yourself to the level of these fanatics and to bring reproach upon us and your family. Look at the class of people who take up with them: poor, ignorant nobodies with simple mentalities who drift about hither and yon, taking up anything that excites their emotions."

"They are dupes," agreed her father, "who read the abominable trash given away to catch the unwary."

"Pardon me, Father," interrupted Ann, quickly, "did I hear

you correctly? Did you refer to the Saints as 'dupes,' and to their literatures as 'trash given away to catch the unwary'?"

"That's exactly what I said, Daughter."

"I thought so," she replied, giving her husband a furtive glance. "Those are Roger's terms. I've heard him use them before."

Roger winced over Ann's inference that he had talked to her parents in a prejudicial way about the Mormon people. This incident coming so closely upon the heels of her intimation that he had coached her parents for this interview irritated him exceedingly.



"Ann stood with taut lips and clenched hands."

"I'll tell you one thing, Ann," he ejaculated, his voice rising, "I——"

"Now, Roger, you need not be so emphatic," Ann interrupted. She spoke calmly and with a smile. "You are not telling me anything. I intend giving you the floor. I want you to say all you have in mind to say. Try your case completely; but before you go on, you must admit that if all barristers handled their cases in court by the same methods that you are using against me, the judges would spend more time imposing sentences for contempt than they would in hearing the evidence."

Ann's eyes continued to rest upon him. Roger squirmed in his chair. "You know, Roger," she added, "you are going at this thing in the wrong way. Cases are tried upon the evidence, not upon accusations or upon idle statements. Decisions are reached upon the facts, and decrees are based upon the truth, at least that's what I've heard *you* say many times."

"Be sarcastic, Ann if you wish, and maintain your ground—and——"

Ann took the conversation away from him. "Sarcastic, you say I am?" she laughed. "Is it a barrister's right to twist a principle to serve his purpose in private life, simply because he is a barrister?"

"I'm not twisting a principle."

"You certainly are not following it, and I don't hear you interpose the usual court objection, that my question is 'incompetent, irrelevant and immaterial,'" she said complacently.

"You argue cleverly, Ann," he retorted curtly, "but you are not within the issue before us. You are evading it, and I will have none of your pretty phrases. Apparently you do not take me seriously, but I am serious, desperately serious. I want to give you to understand, here and now, once and for all, that you will denounce this detestable schism and put it out of your life, root and branch, and sever your relations with

the scum of the street who are duping you and disgracing you and your family, or you and I separate. I'll leave this house and we'll live apart until you relent. Now that's final, Ann. Final!"

The threat did not bring the tears to Ann's eyes, but it drove every bit of colour from her cheeks. It caused her to rise quickly and to stand with taut lips and clenched hands, the nails of her tapering fingers pressing deeper and deeper into her palms, while she looked down upon the man who had just spoken.

"Roger Northrop," she replied, deliberately, "you would say this to me? You, my husband? You, the man I love? You, the father of my children? How can you be so cruel, so utterly heartless, so inhumanly brutal?"

"He's not brutal, Ann," dissented her father, jumping to his feet and striking his fist heavily upon the table. "Roger is right. He's the head of this house, and he has a right to rule it. You are wrong, my girl, absolutely wrong! You should obey his command. It's your duty to obey it. Your avowed duty, Ann. Have you forgotten that?"

There was something within Ann's heart—some force within her soul that burned with a warmth that filled her being to her finger ends; some influence that gave her strength, that gave her courage, that gave her power to control her passion of resentfulness and to dominate her will.

Like a flash two words appeared before her mind: one in letters of black, the other in gleaming lines of gold. The first spelled "HATE," and the second "LOVE."

Impatient over her delay in making her answer to the demands made upon her, Roger ended the pause with, "Well, Ann, what do you propose to do?"

"Roger Northrop," she answered, defiantly and with all the force that dignity, fearlessness, undaunted courage, and a conviction that she was being unjustly imposed upon, could impel, "I will fulfill my obligations to you, Roger, as a wife, and I will consecrate my all for the well-being of our children and for the preservation of our home; but to enslave my mind to your tyranny and to allow you to suppress my freedom of self-expression, religious or otherwise, Roger Northrop, never! Never! Never! This thing you denounce as a heresy is a form of Christianity that appeals to me. It satisfies the yearning of my soul. I have grown to love it, and sooner or later, I intend to embrace it. I shall embrace it, in spite of the drastic penalty you impose, and I defy you to interfere. What is more, I mean this also for you, Father, and you, too, Mother, as much as I love you both. I may be wrong, but if I am, I shall accept the consequences without complaint. For I will have exercised my right to think, my right to worship God freely and without restraint—privileges that I shall never surrender to any man so long as there is one intelligent breath left in my body. That is my answer to your demand, Roger, and it is final."

(To be continued next week)

Of Current Interest

WOOL from cow's milk has gone far past the experimental stage, with a large rayon factory in Italy preparing to produce ten tons of material per day. Eight gallons of milk will now make a sweater, a bathing suit, a quantity of table butter and will leave enough whey to feed a pig for one day. The new cloth comes in all colours and patterns, is cheaper than ordinary wool, and sponsors claim it will not shrink. It is a poor conductor of heat, and will therefore be especially valuable for overcoats and sportswear. Also it lacks the tiny edges carried by ordinary wool cloth, enabling the wearer to put it next to the skin without discomfort.

HOW FAST is six miles a minute? This is the approximate speed reached by Captain George Eyston on his recent record-breaking dash over the Utah Salt Flats in his 3,600 horse-power Thunderbolt. It is interesting to note that at this speed Captain Eyston, given a straight road from the top of Scotland to the bottom of England, could cover the distance in about an hour and a quarter. He could get from Dover to Calais in 3 min-

utes and 20 seconds, would go between the wickets of a cricket pitch in one-eighth of a second. An object on the road, if not seen until a quarter of a mile away, would be hit before muscular reaction could turn the wheel.

LOCKS on cars are duplicated many times over because, researchers say, no producer has more than 1,000 different lock combinations for the doors, and many have even fewer. Risk of theft is not considered great, however, as obtaining duplications for 1,000 keys is beyond the power of ordinary thieves, and the chance of any motorist opening someone else's car by mistake is negligible.

IRELAND has yielded up numerous treasures of the bronze age to archaeological excavators recently. Many interesting finds have been reported, some of them dating back to 2,000 B.C. Centre of the diggings is at North Tyrone where a group led by Mr. O. Davies of Queen's University, Belfast, have reported uncovering relics far in excess of expectations.

LEEDS CONFERENCE REPORT

APPROXIMATELY 350 people, of whom 117 were non-members, attended the evening session of Leeds District autumn conference held Sunday, September 25th, in the Bradford Branch Chapel. Speakers at the well-attended service included President Hugh B. Brown, Elder Thornton Y. Booth and Sisters May Gardner and Marie Waldram, lady missionaries. District President Herbert Walker was in charge of the meeting.

Brother John C. Harrison of the district presidency conducted the afternoon session, at which the following were speakers: Elders A. Lucian Lewis, William J. Seare, Aldon J. Anderson, and Walter D.

Woffinden, Brother Walker, Supervising Elder Henry M. Taggart, and Sister Louise Matheson, lady missionary.

Morning session speakers included Elders Donald L. Johnson, Norman J. Welker, M. Floyd Clark, Paul C. Palmer, Carlos A. Phillips, Boyd W. Woodward and Jesse A. Moench. Brother Fred Laycock of the district presidency conducted the meeting.

Special musical numbers were rendered by the Millennium Chorus under the direction of Elder Lowell M. Durham, and the Bradford Branch Gleaner Girl Chorus which is directed by Sisters Gardner and Matheson, lady missionaries.

News of the Church in the World

APPOINTMENT of Elder Don B. Colton, former president of the Eastern States Mission as head of the Church Mission Home in Salt Lake City, was made known recently. Elder Colton has many years of Church service behind him, making him well qualified for his new post. He served as Eastern States Mission

president for three years, returning to Utah a year ago. He has been active in local Church work all his life, and only recently was appointed a member of the General Sunday School Board. Elder Colton succeeds Elder J. Wyley Sessions, who has returned to his post in the Church School System.

From the Mission Field

Transfers—

Elder John W. Palmer was transferred from Sheffield District to London District on Thursday, September 22nd.

Elder Owen P. Gladwell was transferred from Sheffield District to London District on Friday, September 23rd.

Elder Max R. Barber was transferred from Welsh District to Scottish District on Thursday, September 22nd.

Elder Don R. Wheelwright was transferred from Welsh District to Irish District on Thursday, September 22nd.

Doings in the Districts—

BIRMINGHAM—Fifty members and friends attended the opening M.I.A. social of Handsworth Branch, held Thursday, September 15th. An original sketch was presented by Sisters Violet Grundy, Jesse Goode, Faith Dunn and Mary Joseph, and Brother Alvin Thomas. Brother Arthur Makin gave a solo, and Brother Melvin Dunn presented several musical numbers during the evening. Sister Grundy was in charge of the refreshments, and Brother Thomas arranged the programme.

LEEDS—A mothers' and daughters' campfire outing was sponsored by the Y.W.M.I.A. of Batley Branch recently, the group travelling to Howley Ruins where games and refreshments were enjoyed. Sister Lucy Ripley was in charge of the affair.

LIVERPOOL—The opening social of the Liverpool Branch M.I.A. on Wednesday, September 14th, attracted a crowd of more than 80 members and friends. The following programme was presented: A two-act play, "Who's Who," directed by Sister Alice May, with Sisters Joan Fyfe, Marie Fyfe, Jean Gardiner and Edna Currin; a musical item by Brother Edmund S. Tope and family; a song by Brother George Patey; a recitation by Sister Iris Hogg; a duet by Sisters Doris Pratt and Dorothy Herron, lady missionaries; a song by Sister Marjorie Patey; a piano solo by Sister May Bottomley; and various skits by Supervising Elder E. Max Phillips, and Brothers David R. Willis and Redge S. Pitkin. Brother Pitkin and Sister Dorothy Herron, M.I.A. presidents, directed the programme.

LONDON—The opening social and dance for the coming M.I.A. season was held on Tuesday, September 12th, at the North London Branch Hall, which was decorated in gold and green throughout for the occasion. The group participated in various games which were followed by dancing, both group and ballroom. Miss Hilda Dunn gave a special dance number, after which refreshments were served. As a parting number the group sang "Carry On." Mutual officers and teachers were in charge of the affair, which was attended by approximately 50 members and friends.

MANCHESTER—The opening social

of the Rochdale Branch M.I.A. was held in the branch hall on Wednesday, September 14th. Seventy people were in attendance.

NOTTINGHAM—A programme sponsored by the M.I.A. and Primary organizations was given at the opening Mutual social of Leicester Branch. A one-act novelty play was presented by the Gleaners, followed by games and social dancing directed by Brother Leslie Sullivan, Y.M.M.I.A. supervisor. Approximately 60 were in attendance, including visitors from Nottingham and Derby Branches. The social was under the direction of Branch President George E. Gent and Sister Elsie Pole.

The Eastwood Branch social for the opening M.I.A. season was held on Tuesday, September 6th. Following a short programme Elder Lous C. Larsen introduced a variety of new games to the group. Mr. Jack Calladine also led the group in various social activities.

A social in aid of the Branch funds was held at Eastwood Branch on Tuesday, September 13th. Supervising Elder Orlando S. McBride was in charge of the programme, which had as its theme the value of the M.I.A. organizations. Members from Nottingham Branch had an active part in the evening's entertainment.

On Saturday, September 17th, the opening M.I.A. social was held in Hucknall Branch, with Branch President Joseph Hayes and his counsellors in charge. Sixty members and friends witnessed a programme presented by the members of the branch.

The Harvest Festival Services were held on Sunday, September 18th, with Sisters Sarah Pears and Ruth Orton, District President Samuel Pears, and Brothers Robert Hammond and Charles W. Orton as speakers. Fifty were in attendance. The following day the sale of Harvest gifts took place, with Brother Orton as auctioneer. Proceeds were used for the Relief Society and Sunday School funds, and for new hymn books.

SHEFFIELD—Sheffield Branch conducted a ramble over the Derbyshire moors to Longshaw on Saturday, September 10th. Under the direction of Branch President Harry V. Bailey outdoor games were played, which were followed by refreshments.

A programme at the home of Sister Nellie Bailey of chorus singing, anecdotes and group games, with Mrs. B. Hardy giving several piano selections, was followed by a short stroll to a nearby campfire where outdoor songs and dances were presented, at the opening social of the Sheffield Branch M.I.A. on Thursday, September 15th. Brother Harry V. Bailey, Y.M.M.I.A. president, and Sister Rose B. Bailey, Y.W.M.I.A. president, were in charge of the affair.

Dr. William Tapely, eminent Doncaster physician, and Mrs. Tapely were hosts to Elders William D. Wagstaff and Lee Frodsham, recently. Dr. Tapely was a British naval officer assigned as a signal corp instructor in the United States Navy during the world war. He expressed his appreciation for the hospitality he received while living in America.

DEATH

BELL—Sister Isabella E. Bell, 84, a member of the Church for the past 34 years, died recently at Lancaster. She was a member of

Preston Branch, Liverpool District. Elders Coe R. Larkin and Thomas Stolworthy attended the burial.

PERSONAL

CROOKS-BARNES — Mr. Ernest Arnold Crooks and Sister Ivy Barnes, of Eastwood Branch, Nottingham District, were married in

Basford on September 10th. Following the wedding a reception was held in the bridegroom's home.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

(All meetings begin at 6.30 Sunday evenings unless otherwise indicated.)

- | | | |
|---|--|---|
| <p>Aberdeen:
Corn Exchange,
Hadden Street,
Off Market Street.</p> <p>Accrington:
*L. D. S. Hall,
Over 9, Church St.</p> <p>Airdrie:
†L. D. S. Hall,
40, Hallcraig Street.</p> <p>Barnsley:
Arcade Buildings.</p> <p>Batley:
*L. D. S. Hall,
13, Wellington Street.</p> <p>Belfast:
†Arcade Buildings,
122, Upper North St.</p> <p>Birmingham:
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.</p> <p>Blackburn:
L. D. S. Hall,
St. Peter's Street.</p> <p>Bolton:
Corporation
Chambers.</p> <p>Bradford:
L. D. S. Chapel,
Woodlands Street,
Off City Road.</p> <p>Brighton:
105, Queen's Road.</p> <p>Bristol:
Hannah More Hall,
45, Park St., Clifton.</p> <p>Burnley:
§L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.</p> <p>Carlisle:
L. D. S. Hall,
Scotch Street.</p> <p>Cheltenham-Stroud:
Theosophical Hall,
St. Margaret's Ter.,
Off North Place,
Cheltenham.</p> <p>Clayton:
*Central Hall.</p> <p>Derby:
Unity Hall.</p> <p>Doncaster:
*L. D. S. Hall,
Trafford Street.</p> <p>Dublin:
†L. D. S. Hall,
8, Merrion Row.</p> <p>Eastwood:
Library, Church St.</p> <p>Edinburgh:
Ruskin House,
15, Windsor Street.</p> <p>Gainsborough:
*L. D. S. Hall,
Curtis Yard.</p> | <p>Gateshead:
Westfield Hall,
Westfield Terrace.</p> <p>Glasgow:
L. D. S. Hall,
4, Nelson Street.</p> <p>Gravesend:
Freeborn Hall,
Peacock Street.</p> <p>Great Yarmouth:
L. D. S. Hall,
33a, Regent Street.</p> <p>Grimsby:
Thrift Hall,
Pasture Street.</p> <p>Halifax:
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.</p> <p>Hucknall:
*Byron Buildings.</p> <p>Hull:
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.</p> <p>Hyde:
L. D. S. Hall,
Reynolds Street.</p> <p>Kidderminster:
L. D. S. Chapel,
Park Street.</p> <p>Leeds:
*L. D. S. Hall,
5, Westfield Road.</p> <p>Leicester:
All Saints' Open,
Great Central Street.</p> <p>Letchworth:
Vasanta Hall,
Gernon Walk.</p> <p>Liverpool:
L. D. S. Chapel,
301, Edge Lane.</p> <p>London:
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
Downham Fellowship
Club, between 29 & 30,
Arcus Rd., off Glenbow
Rd., Catford.
Ivy Hall,
Wellesley Road,
Gunnersbury, W.4.</p> <p>Loughborough:
Adult School.</p> <p>Lowestoft:
L. D. S. Hall,
20, Clapham Road.</p> <p>Luton:
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.</p> <p>Mansfield:
39a, Albert Street.</p> <p>Manchester:
L. D. S. Hall,
88, Clarendon Road,
C. on M.</p> | <p>Merthyr Tydfil:
L. D. S. Chapel,
Penyard Road.</p> <p>Middlesbrough:
L. D. S. Hall,
188, Linthorpe Road.</p> <p>Nelson:
*L. D. S. Hall,
10, Hibson Road.</p> <p>Northampton:
*L. D. S. Chapel,
89, St. Michael's Str.</p> <p>Nottingham:
L. D. S. Hall,
8, Southwell Road.</p> <p>Norwich:
L. D. S. Chapel,
60, Park Lane.</p> <p>Nuneaton:
Masonic Hall.</p> <p>Oldham:
L. D. S. Hall,
Neville Street.</p> <p>Plymouth:
L. D. S. Hall,
34, Park Street,
Tavistock Road.</p> <p>Pontllanfraith:
Enquire:
81, Brynteg Street.</p> <p>Preston, Lancs:
L. D. S. Hall,
7, Lords Walk,
Off North Road.</p> <p>Rawmarsh:
L. D. S. Hall,
Main Street.</p> <p>Rochdale:
L. D. S. Chapel,
Lower Sheriff St.</p> <p>Sheffield:
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.</p> <p>Shildon:
*L. D. S. Hall,
100, Main Street.</p> <p>Skelton:
*14, Olliver Street,
Redcar, Yorks.</p> <p>South Shields:
L. D. S. Chapel,
98, Fowler Street.</p> <p>St. Albans:
49, Spencer Street.</p> <p>Sunderland:
L. D. S. Chapel,
18, Tunstall Road.</p> <p>Tipton, Wolverhampton:
L. D. S. Hall,
Washington Building,
Berry Street.</p> <p>Varteg:
Memorial Hall.</p> <p>West Hartlepool:
L. D. S. Chapel,
7, Osborne Road.</p> <p>Wigan:
*L and Y Station</p> |
| <p>§—6.15 p.m.</p> | <p>*—6.00 p.m.</p> | <p>†—7.00 p.m. †—2.30 p.m.</p> |

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